

M 1951

Sunday, October 25, 1970

BARN

LUNCH/COFFEE

Mr. Nyland's Birthday Dinner

LUNCH

MR. NYLAND: If, in accordance with the Bible, death can lose its sting, it ought to be possible for a Scorpio to lose his. I've been very careful today to remain positive in every respect. It has been, and you know, and this is one way of working it in again how I have been, then I could describe how I have been and get away with it. I don't want to have it this time. Eighty years is a long time. Eighty-first - I said that the other day - I'm going into that. Eighty-one: nine times nine. Eight is still in the realm of two; eighty-one will be in three. We will have to Work for it, I think; to keep on Working, to see what is really needed, and to attend to it.

I'm very glad you're here - all of you. I'm very glad for everything you have done: cooperation, wishes, work very hard, collecting this and that, making sure that there were candles - nine on one side, nine on the other, three on this table.

Again nine; twenty-seven, my birthday officially; nine; today two, five; seven, phenomena, unofficial. Do we celebrate? Do we have reason to celebrate? Just to remember, to see what has been so far an influence. Of course there is Gurdjieff: two, nine; eleven; two, again meaning two, nine. Why do all these kind of things come together? At least I see them always as something that somehow or other belongs together. And the extension then of this what is taking place within oneself, because it's not to the outside world. When Andrew asked to take some photographs, I said 'no'. It is not that kind of an event. It is a getting together to remember, but to remember ourselves, and you cannot photograph yourselves. It has to be within you. How can you photograph or even know about what other people have felt and done and quietly arranged this and that and the other?

I'm grateful to Lotus and Georgie, and of course, with the help of George Mobile, for this meal; and Rhoda helping to see that things got done; and many others including a cake, Bakery-made. It's too big to cut. I don't know what to do with it, JoAnne. The only way is probably for me to get up and turn my back and then leave it to all of you. That would be a very nice way of solving a problem. I make a suggestion: while everybody else is working outside, a few of them can spend their time in cutting the cake, so that then for coffee, we can be sure that everyone will get a piece and that nobody has to wait looking at someone cutting the cake, which of course always takes hours and hours. So if the cooks can arrange that and make sure that we, for coffee, can then remember the Bakery and the product, that with the candles we remember again Chardavogne, the different things which gradually become much more apparent for us when we live here and add more and more to our

Work and to the examples of our Work. I hope very soon we will not be able to mention all of them: pottery, taking care of decorations, new tablecloths, flowers from the garden, also that what we eat as having been produced by us; becoming more and more independent as far as the outside world is concerned, more and more dependent on that what is one's inner Life.

And then your attitude towards wanting to remember, to give some money and for me to receive it. It's interesting, not only interesting, it is something that engages one. There it is, and I see some of it. It's a sizeable amount brought together from different sections even of the country and from different corners of your own life in poverty; to--brought together because you wish to give something, and some not so much wishing to give. There are always two classes: those who wish to give and those who wish to take. It comes out every once in a while, what is the value of Work in you, because it is not for me that you give this, because that what is given to me is simply as a little channel to be returned again to you.

I will tell you what I will do with this money, at least the greatest part of it, I would say. We will get water at the Guesthouse; we will put up good washrooms; we will make the Guesthouse a real house where, comparable to a motel, it can be kept clean and it can have room enough for different people. And we are working out on some plans to make a little wing to it. This money will go for that purpose. It's expensive, I know; that's why it has been postponed. But I thought it was a very good way of doing it now, because you know I don't want this money. I want to be able to live and to fulfill my obligations; that's all I need. And the rest, and whatever it is, it's all yours.

You can get it back. I said it some time ago, tapes and the rest, it's all yours. The reason I talk is because I cannot stop talking. But I will, at the end of November. A new regime, a new beginning of a new kind of a year. My Thanksgiving will be very, very interesting for me. I will be grateful for what we have done so far; I will be grateful for a little more time. I will be grateful to be able to sit and think; and again I will think in terms of Work, because it is necessary.

What holds us together? Because you have to start to think about that. What is it that holds us? It has been in the beginning a little bit as a center around myself. On a birthday like this I think of all the different wishes I have tried to formulate for different people who have, at certain times, sat next to me when their birthday approached or when it was already a little bit past, trying to formulate what I wished for them and for their year. And now I take all of it together, if I remember, and put it in one pot and stir it up and says, 'Here, take your own medicine'.

What do I wish for myself? Really not very much. I want to be able to Be. What is the aim of a man's life is to change his number into nine so that he then becomes three to the third power; that there is a possibility of development - and I mentioned last night this question of one-two-three, three-two-one, two-two-two, whatever may be the particular number that pertains to you as having three different centers - that one aims, of course, at three-three-three. And it may not always be possible because in a lifetime the physical becomes a little less and it may not be as capable, and maybe the mind overgrows itself, and it stays at two, and perhaps that the third, that is the center for emotion, something has to be taken away from that for the love of God. So

maybe man may not be as complete as he would wish to be, and he may not be able to strike a chord of harmony for himself . But maybe in the eyes of others, looking at him from Above, he may pass.

We do go every once in a while through an examination period in which we are calling ourselves to account. From the standpoint of one's inner Life you let your outer life go past you in review. You say, 'One year, another, another. What, already, past forty, past fifty, sixty?' Isn't it enough? Can't you stop? You can say your father died when he was fifty-four. Your mother lived a little bit longer, but not more than seventy. Here you go past seventy. What is seventy? Seventy, seventy-seven. I remember we celebrated. Now seventy-nine; eighty, in a few days. It will stop sometime. And in that, of course, I hope then that the totality of one's Life can become one; and that whatever experiences there have been that they are represented as a part of an octave of one's Life; and that in the moment of death one can actually contract the totality of a lifespan as if that becomes a being reborn for a new sphere, but based on the point representing the totality of one's experience.

That, as I say, is what I wish. And again and again it is less and less for myself. When the fourth and the fifth rules of Objective Morality were formulated, it made real sense because it meant dedication to a very definite aim and which aim was, although I may wish to be on the road towards it, is not again my own. It is only a projection of something where ultimately such fusion could take place in which the totality of myself even in a lifetime, having become a point of an octave and then entering, I hope not too much colored by

certain - even if colors are intense - that the three fundamental colors in the spectrum become combined and form white light.

That is why once in a while we remember. Also, that I must remember to remain grateful, that I cannot afford to be too critical for many of you, that I cannot expect certain things at a certain time when in the nature of things they cannot be expected and I should be wise enough to know it. And that, of course, at times when I sit in my little room and I can look through the glass roof and see the stars and wake up sometimes when the moon is shining right in the zenith of my Life, the concentration of such light, which I then receive and which I then try to digest, makes me more awake and not wishing to sleep but to consider: what is Life for? What am I for? What is this Barn for? What do we all wish? To what extent? And I've -- would like to drink to that: to what extent do I fail you?

Peter finished the little harmonium, and it can be played on. I would like to play on it at coffee. I would like to take a little longer time at coffee, perhaps by playing first and then we can talk some more. It'll be a little different afternoon, if you want to make that, so that you have some freedom for yourself, not to chase you back to your job, and not to insist that certain things ought to be finished. How can you be free in the midst of pressure? Only when the pressure is taken away and you can live in a country without fences. I don't want to erect them for you. We let all our fences down. We wish, if we can for this afternoon, peace at Chardavogne Barn.

But I will play a little piano.

COFFEE

MR. NYLAND: Sometimes there's a disturbance when I listen to Monday evenings, or too much coughing. I've suggested -- also, Thursday, I remember I asked Peter to put the coughers in the back. And maybe all of a sudden, not having coughed the whole day, you would wait until you get to a meeting. I don't know how that works, but it, it is probably under the strain of not having to cough, you cough. That I think can be explained: having the strain to wish to Work, you can't Work. That's the other way. And so we have to make allowances for it, and I think that the person who wants to cough - maybe not likes to cough, but has to cough - should be considerate enough. Otherwise, we may as well -- no, that is not true. We can also have a mike with coughing, but it's not so conducive if you want to listen to it. Also, what is necessary is, in a group, when I am not there, particularly, shuffling of feet, creaking of chairs, things of that kind, they are not very good. I would still think that that is a result of one's attitude towards Work.

I still believe that many times certain attitudes creep in, and I do believe it is connected with the fact that you don't know enough about inner Life and what is needed for the development. If it were obvious that if you had a text in the Bible and it was read to you, the associations with the Bible immediately will give you a religious kind of a posture. It may not be that you become religious, but at least you keep quiet; like when you go into a church there are associations with that as if God is there, or when you see the eternal light there is some kind of awe in you. The reason that you don't have that regarding this kind of Work is you're unfamiliar with it, and you do not as yet place it in the right way for yourself.

If a statement were made that unless you give attention to your inner Life you will not survive, would that be of certain help? When Gurdjieff talks about, "Remember that you will die", he also means that there is a certain time-length in your life that you have to become interested in Work; because if you don't remember that there is going to be an end, you will just assume that it will continue in the same unconscious way. And in your unconscious state you don't even want to think about the possibility of a continuation of Life, because that is a -- an requisite of unconsciousness.

So then when the emphasis becomes more and more on the necessity of a development of one's inner Life, together with that you should have associations which are quite similar to an association of church, or the name of God to be uttered in your presence, or a prayer which you have to understand in a certain way of wishing to make contact with a higher form of living or being. And the reason that we are -- have no such associations is only because our inner Life is not enough developed and nothing has been really said about it. And when you already have crystallized to a certain extent and then become interested in Work, then, of course, you're not like a baby any more, and your impressionable age is a little bit past; and as a result, of course, you are less open. To become much more open to that is to become like a child. And even if it is said in the Bible that one cannot enter into the kingdom of Heaven, even that you won't want to believe until you start to find out what you are.

That I think is the crux of the whole matter. Together with a realization of what you actually are, together with that you will have associations. This is what you have to start to build up within yourself. In the first place then and in the beginning to become acquainted with yourself. And that beginning, it is

not Work in our sense; it is tilling the soil. It is not planting a seed as yet, but very necessary to make the soil porous; and you do that unconsciously by becoming serious about yourself. You do it with your ordinary mind in thinking about yourself. You do it with your ordinary feeling to have a certain judgment about your behavior.

As far as your mind is concerned, it's quite easy to have a judgment because you know more or less what is right and you're not particularly involved that you have to do it again. All you do is to make a promise to yourself that if it happens again, you will try not to be the way you were.

When it is a question of your feeling, it's a little different because with a feeling, there is very often associated a responsibility that you should not have been that way. And the reason for that is that there is in a feeling no possibility of rationalization. It can be rationalized about by going to the mind, trying to define the feeling and coming back with an -- a-association of some kind which then is linked up again with a new kind of a feeling. But that's a very roundabout way and usually you don't want to pay attention to it, and you simply will accept that what is your feeling about yourself; and at the same time something else is also set in motion. That is, I assume that people in general, of course, are sufficiently open for that; that they are not entirely atrophied. And again the reason for the feeling having that possibility is that there is something else in the feeling - also closely connected with Magnetic Center, closely connected with a Magnetic Center feeding one's Conscience - and also that that by means of feeling, not in words, but in actually experience there is a possibility of contact with higher Life or

forms of Life at a higher level.

I believe that that is inherent in anyone who wants to become Conscious. I also believe that if a man is not adjusted, in that sense, - that he really doesn't care with his feeling and does not want even to have such feelings appear or not wish to think about it, - he is not the kind of a person interested in Work on himself. And it is such a pity, because many times the feelings themselves of a religious kind are atrophied in a man, and they have become prejudicial; that is, he has been stuffed full every once in a while with a great deal of so-called knowledge and having to read the Bible ten thousand times. And because of that there is an antagonism, and that what is -- was put in certain words have become clichés, and that what was a dogma became more and more strict, and the doctrine as Life-giving matter was very far to seek. And I pity such people because they become more and more closed and less and less wishing even to consider it. And when one says one has to have a certain attitude towards this kind of Work, which borders on an emotional state comparable to a feeling one has when one is religiously inclined, even then all the associations set up with the usage of such words in that direction, kill a person's ambition to want to find out what he really is. And again, for that reason, his inner life goes up to a certain point, then is stunted in its growth, and then is no -- of not much use anymore, than only up to that point; and there is no chance for further development.

That is why I emphasize this question of religion. And in religion and in the terminology of that, that one uses certain words belonging to certain religions, that in itself is really nothing because that what counts is the essential quality which is needed for a conduct of one's life. And if one is interested

in one's Life as it has to be led and as one has to live it on Earth, and particularly in relation towards other people, the concepts of a religious feeling towards each other, and what I have called many times the acknowledgment of the fact of life existing in someone else, is already the beginning of one's religion.

So when I say now that a person should become more familiar with himself, he does that with his ordinary mind and his ordinary feelings. And he has to become acquainted as much as he can with the ordinary facts as they happen to be experienced. And gradually out of such experience, he has to see if perhaps that what is given as a fact of his experience, unconsciously conducted, you might say, that there is a chance of deriving from that a certain truth. There are, of course, two ways by which one actually could find out. One is by the repetition of the same kind of experience, time and time again, until finally your eyes are opened in some way or other that you could accept it and you see the mechanicality of it. The other is that you simply continue to live and hope for the best. You won't live long enough to acquire the best, so I think you may as well forget about it from the beginning; it's a waste of time. Don't wait until you get older. Start when you can at a certain time when it is possible. But also it's logical to know that you only can start when you have a certain quantity of ordinary life experience to work with; because when you are too young and you're interested in the future and not particularly interested in yourself, you will not pay attention to yourself, the way you are, unless it is connected with something you want to achieve. But when it is a question now of seeing yourself as you are in trying to achieve a certain aim, then one becomes a little bit more mature, and then there is a chance of collecting data about yourself of a different kind. Some are a little bit more truthful than others; some you can already dis--divest from associations

and the rationalization process in your mind; some of them you will receive by means of a feeling of intuition about which you don't want to reason. And gradually you will acquire a whole bushel-basket full of data about yourself, all of them unconscious - more or less unconscious - but useful to set up a certain picture if you want to describe your personality.

I say this is the beginning. And it is helpful because, although there is a time-lag between a fact which reaches you and is then in your mind located and finally reaches your memory, that time-lag can gradually be shortened. And the more it is shortened, the closer it will come to the concept of simultaneity. It will not reach it because for that the mind has to be much more free. But the attempt has to be made that when one is faced with a certain situation about which you happen to think at the end of the day, that the next day you would like to try to have the same kind of experience, and almost immediately after, that then you have the thought about yourself. The way to do this is by the repetition of certain words or sayings, which then, when one comes to the conclusion that perhaps that what you have said should not have been said in that what or by the usage of different words, that then you intentionally repeat what you have said in as much of the same tone of voice as you can, and then you will have a chance to shorten that distance and become, as it were, more simultaneous.

This is another way of gradually understanding one's life in the collection of data where your judgment gradually also becomes more and more pure. It is not as yet leading to a Conscious state, because the impartiality must be added if it actually is going to be of any particular use for the building of your Kesdjanian body. But it is the preliminary work of I--as I say of tilling the soil, and

starting to understand your machinery, and many times coming already to the conclusion that there is a great deal of mechanicality that even before you did not know and now you gradually start to learn. And you find out a great deal more about yourself than you really would expect. And it is exactly that kind of suspicion that things exist now which you don't know, for which your mind should become much more open, and which you should allow to pass through your feeling.

What is it in your feeling that is necessary? It is to try to determine in yourself is there--if there is already a little measure, something with which you can compare it; and with which then in comparing, at times when you think about your own comparisons and with which you have compared things of your own, that then in thinking about your measurement, you will be able to change your measurement so that that in itself becomes more pure. The reason for that is, of course, that in a measurement you're not involved, and it can be based on a variety of data which you acquire by means of your mind, without having had any experience. For that reason it is necessary to really investigate what has taken place in the rest of the world, either historically, or at the same time when you are living, or even certain thoughts which are projected in the future--into the future; that a person should become much more knowledgeable about what has happened and what has been expressed by certain people at certain times in their own development; that it is particularly useful if there are people you can worship in some way or other, that then you become acquainted with how their life was, not the results which you have worshipped, but actually what was a man, like - as I many times have said - Beethoven, who could write the Ninth Symphony, and who could be, without any doubt, religious,

even in our sense of the word of being free from his subjective liking. But that's--what was he as a man in his life in regard to his own family or whatever you want to consider. Very little, of course, of such things is known because they are not autobiographically available, not often; and many times a biography does not want to go into detail about that, but only talk about the accomplishments of such a person. But the real wish for wanting to worship a hero is that there is something there as a concept, if possible, to be translated 'as a Man ought to be' simply because he produced certain things out of this world. And that is important then to read about such people and let it penetrate into you so that you might derive from it some data.

That kind of data is useful for your own measurement, for your own measuring stick with which you measure your own experiences. Such data taken in intellectually and which have been digested because of your - I call it 'worship' or 'respect' - have become within you judged from an emotional standpoint. They then have given you value for your own Conscience to see if such a Conscience then could be changed because you have admired that kind of a person; particularly, of course, those people we call Messengers from Above. But I would like to enlarge that to many, many more people who were not so-called Messengers, and perhaps even were not ordinarily religious, but who in the contact--conduct of their own life showed that at least they became Remarkable Men. And that is, I feel of course, what Gurdjieff means: not in confessions of a certain kind and being saintly, but that what a man is under certain conditions, reliable, that one can count on him and that he has a character; who also knows what to do under certain conditions without losing himself.

All of this I think belongs to preliminaries in discussions of Work with

people who are a little bit new to Work and not as yet to bother them too much about what you think Work is and should be explained to them. I say it simply for this reason, that when there is a Group III, it should remain Group III for as long as you can keep it on that basis. Don't be misled that simply when a person starts to ask, 'I would like to know about Work and what is meant by it,' that you have to go into great detail in explaining it. Only when they have asked about ten times and have pestered you, you could become a little bit more sure that there is reality behind such a question and that they really are in earnest. Otherwise, keep it on an even level. Tell them more and more about what are they and what do they think of themselves. Ask even for certain historical facts in their life as they have been during that day. Even if they know a little bit about Objectivity, a great deal of the description will be completely subjective, but it might be quite useful to find out how serious they are and where did the seriousness come from. Of course, this is a very definite requirement: where does a question come from? If it is from the head, answer it on that level. If it's from one's heart, answer it on that level. If it is just a form of behavior, answer it on that level.

These are things, of course, that go through me because I am more and more concerned with the maintenance of Work. More and more I feel I will withdraw, gradually devoting some time to other things which are, I believe of course, are important enough, but also less and less these kind of gatherings. Sometimes I think that perhaps it is not even worthwhile because maybe, even if you listen, and even if you are quiet, and even if you come in great numbers, it does not mean as yet that that what is really touched is touched in the right way and maybe I do not know how to do it. I want to find out gradually what is

the quintessence of teaching. There are different ways of course. One should try it in different ways, very much the same as when people wanting to become members of a nucleus may, after some time, come to the conclusion that it is not that easy for them; or perhaps even that they cannot have a belief in the possibility of a nucleus ever to agree on certain fundamental points. Of course, aside from the fact that I believe in that possibility, it may not mean for someone else that they can experience it or also have hopes for it. And a person should be left completely free about that kind of an attitude, to find his own way in his own Work. And although I may every once in a while suggest that a meeting with a nucleus, or a nucleus by itself meeting and talking and wanting to find out and trying to get rid of personal interpretations, of course I base it for myself on experience which I've gone through, and for that reason of course I do believe in it. I also know that it can exist and does exist at the present time. But it does not mean that a person can become convinced of that quite easily, and he should have freedom to do as he thinks right for himself. (I think we have to turn it over, huh?)

This is a little bit like a side issue. But many times in what I'm saying I have to be guided by what I have seen or experienced during a week in contact with different people, and somehow or other, when it is important enough, I want to mention it. But you see the totality of such experiences which come, of course, from ordinary life and the attempts one makes in ordinary life to try to wake up, or to apply the principles of Work of course are so varied and different for different people, obviously, but all of them important; and even if not important now, they might become important to you later on. When I wish you 'good appetite', I really mean that you wish to Work, and

that that then what is put in front of you as food, that it will be palatable and digestible, that it will give you strength and energy, that because of that you will have an active mind, and that the activity of the mind wishes to distinguish between data which are useful for him, for himself, and data which, for the time being, can just be considered roughage. Roughage for--in food is necessary to give to certain principles not the concentration in which they are sometimes presented. They have to be carried very much like a germ is very often carried by a germ-carrier; that that what is the carrier is not affected by the germ. And the same way, that what is roughage is not affected by that what is really quality food. But that necessarily for a person when he continues to apply Work in his daily life finds a great deal of roughage in the ordinary existence of his superficial living, and that that is simply there to maintain himself in his life as it is expressed in the form of a human body on Earth; but that the quintessence for himself, his real essential quality, or that what is a quality for himself, which means that it has the essence in it and is not simply diluted, that that of course at times is quite concentrated, and that it has to be given in small doses. Like I've said many times, if Work is like salt, don't poison yourself by having too much in your food. A little sprinkling of it and it's already enough because it gives you a taste. Many times even for Work a smell is enough. One can distinguish fragrances. I don't know how your olfactory nerves are really, sensitive or not. For me they are not. I am supposed to be all right but I'm really not, I don't smell things physically that easily. But I don't mean physically. I mean psychologically.

What is it that one acquires when one gradually learns to live: an ability to digest in a shorter time the same principles which, when one is younger

and less mature, would take more time; so that sometimes in looking at a book at a glance in one page one already knows what the author is about, that sometimes in the usage of certain words and language, that sometimes even in the beginning of the first sentence, there is already the whole essay or that what is the book, and maybe the book is much too long for that what is indicated by the first paragraph. This is what I call 'psychological smell.' One knows it and if it is right it becomes a fragrance. One has to learn how fragrances exist in human beings. It is the acquisition of this kind of a sense organ to smell things out, not on a physical basis, which will be able to guide a person in a psychological--in a psychological - uh, how do you call it when you lose your way? - come, help me - yes, a maze. I'll find--I'll try to find another word. In a conglomeration of things you don't know, when you cannot find your way out. That is where you need this kind of a fragrance, to know at what time you have to turn left or right. This is the way you have to know what kind of friends you will want to tolerate, what kind of ways you want to spend your time in order to digest the energy which you put into it, into an actuality for yourself on which you can stand. It is the way one gradually finds out what is really worthwhile to be used as material for building a wall. It includes all kind of aspects of the wall. The kind of material of course in the first place, but also how it is cemented together, how it is built, how wide it ought to be, how high you can go, what it is that you need for the walls of your Kerdjian body.

This is what I mean that one finds out gradually, in living in life, what is right and what is wrong and gives then definitely for Life itself a certain measure.

Again that same measure is considered at the end of a day or at the end of a year, on one's birthday. What has happened during a year? What is added during a year to my knowledge and understanding? In what way is it necessary to consider what I have done, waste, and what should I do about it in the future?

I have a few days before my real birthday will be around. I will have to spend it that way. I'm happy about today. It is like a beginning. It was quite lovely to see. Try to understand what I meant. People give in many, many different ways. Don't think that I'm so stupid that I think that gifts are only in the terms of money. Don't ever consider that. Money when given indicates an attitude. That I know. But I also know that many times the attitude may be right and cannot be expressed in money and does not even want to be expressed in such terms. When I know of people who would say, 'I will do this and that for you because...' it has nothing to do with money. 'I want to make something for you so that you can see that I am thinking of you.' What may be even necessary for me to accept even if I say I cannot use it. What is the difference? Into it went such desire to do it right. One only pays a little bit for certain work in order to keep alive. But when it is necessary to build up one's Soul, there are thousands of different ways by which one can express even one's gratitude, if that is what you wish. And I'm not such a fool that I don't recognize that. I also know well enough that whenever there is a little bit of something that you call money, it is sometimes a little easier to do that. Sometimes it's difficult to find something else that may be of use. And maybe you might have an idea that you wish to give something that you cannot give because of the conditions. All of these things happen, of course. I also say, what is it that you want to give and you don't know; give money. I will know what to do with

that. And I've explained it will be used for purposes which are useful for all of us. And you have to have that kind of a trust. But of course you have trust in me when you say, 'I want to do something for you,' and then you do it. Why else - why otherwise would you want to do it? Of course it is obvious. Of course I talk about something that is important for you. It's logical that you have to have that kind of respect, even for having me tell you or you to listen or opportunities created so that you can come to a meeting or extending it, you might say, that there is a tape that you can listen to. Of course it gives me a certain position in your eyes. It's logical. It's not only that I'm older than you are or have a birthday. It is just the fact that we happen to talk about fundamental questions of life. And the more you can consider that what is fundamental for you, the more you will appreciate hearing about it in a certain way, so that at most, I would say, you can take it and perhaps verify it with yourself. But in the least you can take it and listen and be stimulated to find out your own truth for yourself. That's the whole purpose of such meetings and of talking together; and what I say also about a nucleus to talk together to see if it's possible to make that kind of a language so that there is no more fuss and feathers and discussions and criticism and sitting in--in each other's hair and all the rest. That is such a waste.

At times it is really necessary to make the attempts for the sake of having freedom and peace. At times it is necessary to follow through on a relationship even if it is difficult for the sake of obtaining something that can be accomplished by means of such a relationship. And it may be in starting out on different terms, and maybe gradually you may have to change what is

possible; but the realization for oneself that one wants to continue is of benefit to oneself, to adapt oneself to such conditions, and then to make whatever one can make which has higher value. The whole purpose of your life is to make something of higher value. The whole purpose many times in ordinary life for a father and mother and sending their children through college is to put them in a position where they will receive something of higher value - sometimes it's called 'higher learning' - than they have had themselves. This is all the time in each person, this striving. This is the fundamental point for a man; the realization that his striving comes from the wish of his Life to be set free. This is the reason that a man, when he wants to Work on himself, he has in mind not the conditions primarily of life on Earth, but the possibility about which he wants to think: how will it be if I could live an emotional life? How would it be for me if I actually could understand Karatas? Would it be possible for me to take my shovel to Karatas and to dig ditches for the Lord? Why doesn't one think about it in such terms, brought down to Earth in ordinary terminology? Daily life as one lives it, and at the same time trying to remember: there is an inner life, I ask myself, isn't there? I stop still; I stand; I want to know. I want to find out - my Conscience, does it really know? Is it still there? Do I still have it in a certain way? Have I lost something? Should I go back? Can I? Can I repeat what I have already lived through? Can I want to live through certain things by utilization of that what I have profited by? What is it for me that I call my Life, today, tomorrow, the day after? When I want to consider it at the end of a day, it's passed. Now I want to make something for tomorrow, for the week. And how can I become a man if I want to become a man, if I have that wish?

I say it is not so certain that you have that wish. It may be that you belong

to roughage, which is nothing else but supporting cells which are very good for support. And also they are very good for the support of ideas of Work. And maybe that is your function, to be a cell in your knee, without having the sufficient aspiration to become a head or heart cell for yourself, not understanding what is meant by immigration and emigration, not knowing road of how to get there, and not even having the audacity to leave everything alone and build your bridges behind--burn your bridges behind you. And who knows where you will stop? Maybe you start and after two or three yards you stop. Maybe you go on from end to end endlessly searching. One does not know until you try and find out for yourself what you are, and then maybe you can find out with an openness and, of course, a religious honesty. It is so necessary for a man to understand such principles, of such simplicity, in his ordinary life.

I keep on telling you about promises you make, about waste that you are the cause of, and that you should stop, about statements about Work which are not entirely right which you have to oppose, about the necessity of understanding each other even if you differ of opinion, and to have patience to tell and talk and explain, not to get irritable; that it is necessary for such patience to build certain things which might take years to build up. But you must of course have within yourself the wish of continuing seeing such an aim, and I hope that, in the following of that kind of an aim, your eyes will not be blurred. I hope that your eyes will continue particularly your one 'I'. But that one 'I' as the third eye is really a con--a condensation, a concentration, a focussing of all your Being in one point. The 'I' starts to function in the central point of your Life when that 'I' has investigated a variety of different things and been in contact,

in participation with your ordinary unconsciousness, to know what there is, you might even say, to know what there is for sale in your personality, finally having reached the point, I call it 'of no return.'

Point of no return of the 'I' means I'm committed. I cannot go any other way. I am committed regarding Work. From that time on 'I' goes outside of me, towards outside. It starts within, and it now wants to become manifest. This is again the beginning of a participation process for oneself when observation, and all that, leads to the central point of all things within myself, and that then gradually, from that, I wish to Work in this world. I want to find out what it is - my body, what it keeps here, what it--what keeps me here, what I still have to do, what I can pray for, how to do it, to go up and up, like a spiral going up - perhaps like the tower in Cape-Copenhagen, which you might have seen a picture of, which is also circular and getting gradually to the top, where it becomes smaller and smaller as a spiral. It's a very good picture for the psychology of a man, to see how much can he, every time he opens his eyes again in the morning, how much he has profited from the previous day.

I said today that I perhaps will play a little harmonium. Perhaps I will now. I think it may be--may be quite all right, as it were, an end to this day, perhaps we call it celebration, but maybe it's a day of memory.

So, where is that, is it here, Peter? Do you think it is all right? Then I think we stop this, huh, John?...I don't think so. But you have this other mike on? Who is--who is recording? Dick?

(After Harmonium Music)

I hope it reminds you of Gurdjieff. It is the same instrument that he played on. It's difficult for me to play it. The associations connected with it

of course are very strong, also that what is music of Gurdjieff. And the difficulty is for me not to repeat too much, to fall into the trap of Gurdjieffian melodies, but to have something that is for me honest enough. Not entirely right and for me not--I cannot and I'm unable, I know, because in order to play certain things, particularly like this little harmonium and it has to be so completely pure, and sometimes the technique fails me. Sometimes the melody doesn't come out, also, because the instrument is a little bit older than it used to be with Gurdjieff, and it has gone through difficulties. But there is enough left, and it is right. Peter has done a very, very good job. I'm glad it is there. But for the music itself as from a harmonium and me trying to play a little bit of that only can become, I hope, reminiscent of something else. Something that is quite different from what you hear. Something that starts within yourself, being awakened because of this, but then for yourself producing a certain state. It is not the music either. It is only as a little key to remind you of that what is the value of your own Life.

So never, whenever there is any movement, whenever there is any performance, any playing of music, any talk about ideas, always understand it, how is freedom reached: by becoming such a channel that because of the channel itself there is freedom, and that that what are ideas are never one's own, and that only because of the freedom in flowing through oneself in whichever way this happened to be, that then the reality of that what actually is, is not dependent on the person or the channel through which it happens to flow. That is freedom. Sometimes you might have difficulty in understanding freedom. When one sees at times that there is nothing else but a channel through which information of a

certain kind happens to flow, because that what is the instrument and the channel happens to be chosen; then the freedom is that that is pure in accordance with the requirement of the essence of what is being talked about - the essence of what the music means, and the essence of a mov--movement as a sacred dance.

Thank you all for the birthday, to make it possible, for all of you to be here, to come here. I hope it will help me. Thank you very much. Goodnight.

I will stay here for movements.

END TAPE

Transcribed: Ethel Hemsi
ROUGH: Various
1st proof: Laile Amo
2nd proof: Victor Sirelson
FINAL: Jessica/Laile
(to be checked)